

4474. x 66-129
5
HINTS UPON THE NATURE OF
PIOUS SUBMISSION UNDER
AFFLICTIVE DISPENSATIONS:

THE
SUBSTANCE
OF A
SERMON
UPON
JOB I. 20, 21, 22.

By the Rev. C. DE COETLOGON, A. M.

Refign, refign: this Lesson none
Too deeply can instil;

A Crown may be refign'd before

We can refign our Will:

Tho' Will refign'd, the meanest makes

Superior in renown,

And richer in celestial eyes,

Than those who wear a Crown.

L O N D O N:

Printed for the AUTHOR,

By W. OLIVER, N^o 12, Bartholomew-Close; and Sold by G. KEITH,
Gracechurch-Street; E. and C. DILLY, in the Poultry; J.
BUCKLAND, N^o 57, Paternoster-Row; H. TRAPP, N^o 1, Pater-
noster-Row; T. VALRANCE, N^o 120, Cheapside; J. MATHEWS,
N^o 18, in the Strand; T. PAYNE and Son, Mews Gate Charing-
Cross; and C. PARKER, in New Bond-Street.

M DCC LXXVIII.

[Price SIX PENCE.]

N. B. The following Sermon was delivered by way of Sequel to *the Token of respect to the Memory of Sir Sidney Stafford Smythe*; and is now published, at the *repeated Solicitations* of some particular Persons, who hope that it may prove beneficial to the afflicted. The Author persuades himself that his compliance with this benevolent design will be admitted as a sufficient Apology for intruding it upon the public



J O B I. 20—22.

*Then Job arose, and rent his Mantle, and shaved
his Head, and fell down upon the Ground,
and worshipped,*

*And said, Naked came I out of my mother's
womb, and naked shall I return thither: the
LORD gave, and the LORD hath taken away;
blessed be the name of the LORD.*

*In all this Job sinned not, nor charged GOD
foolishly.*

IT hath been a very extraordinary dispute
among the learned, whether or no there
ever were such a man as *Job*; or whether this
Book, which is said to contain his history,
be any thing more than an heroic Poem,
designed to exhibit an imaginary character
under a fictitious name.

But why should we for a moment suffer ourselves to controvert such a matter as this, when we are told, in so many plain and express words, that there *was* a Man in the land of *Uz*, and not in the imagination of some poetic brain only, whose name was *Job*; and that he was perfect and upright, one that feared *G O D*, and eschewed evil. This was his *moral character*: and this is mentioned first, because his moral Excellence was his chief Excellence. He was a man of christian simplicity and godly sincerity: his heart was upright: he feared *G O D* with that holy filial Reverence, which produces an hatred of all manner of evil: so that there was no allowed hypocrisy in his spirit, nor habitual iniquity in his life.

With regard to *his Family*, which the sacred Historian hath thought proper to mention; it is said, There were born unto him seven sons and three daughters: These were his greatest outward Comforts and Blessings. *His Substance* also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses,
and

and a very great household ; so that this man was the greatest of all the men of the East, in riches, in power, in honour, and, which is greater than all, in *Grace*.

It should seem that *Job's* family was a family of Friendship and Love ; and that there was a delightful harmony and affection subsisting among the younger branches of it ; because we are informed that, his sons went and feasted in their houses, every one his day, and sent and called for their three sisters to eat and to drink with them. And how good and pleasant a thing is it for brethren to dwell together in unity ; where every feast is a feast of love, every meeting a sign of mutual agreement, and every heart but one !

And there was a Day—such is the uncertainty of all terrestrial bliss ! when the sons and daughters of this great and good man were eating and drinking wine in their eldest brother's house ; and there came a Messenger to *Job*, and said, “ The oxen were plowing,
“ and the asses feeding beside them ; and the
“ *Sabeans*, (a people of *Arabia* who lived

" by robbery and plunder) fell upon them,
 " and took them away; yea, they have slain
 " the Servants with the edge of the sword,
 " and I only am escaped to tell thee the
 " sorrowful news."

" While he was yet speaking," and before
 he could have time to compose his ruffled
 mind, " there came also another, and said,
 " The fire of God, or a great fire," perhaps
 lightning, " is fallen from heaven, and hath
 " burnt up the sheep and the servants, and
 " consumed them, and I only am escaped
 " to tell thee."

" While he was yet speaking," so did
 wave of affliction follow upon wave, that
 " there came also a third, and said, " The
 " *Chaldeans* (another people who lived
 " upon spoil) made out three bands, and fell
 " upon the camels, and have carried them
 " away, yea, and slain the servants with the
 " edge of the sword, and I only am escaped
 " alone to tell thee."

" While he was yet speaking," to finish
 the tragic and most affecting Scene, " there
 " came

" came also another, and said, Thy Sons and
 " thy Daughters were eating and drinking
 " wine in their eldest brother's house ; and
 " behold there came a great wind from the
 " wilderness," a sort of hurricane or whirl-
 wind, " and smote the four corners of the
 " house, and it fell upon the young men,
 " and they are dead, and I only am escaped
 " alone to tell thee."

In this forlorn condition, thrown from the
 very summit of Prosperity into the lowest
 deep of Adversity in a moment of time, in
 what situation of Agony and Wretchedness
 may we not expect to find this sorrowful
 man ! But behold, " Then *Job* arose and
 " rent his mantle, and shaved his head, and
 " bowed himself upon the ground, and wor-
 " shipped, and said, Naked came I out of
 " my mother's womb, &c. &c."

So, fix'd by Providences' hands,
 A Rock amidst an Ocean stands ;
 So bears without a trembling dread,
 The tempest beating round its head,

And with its side repells the wave
 Whose hollow seems a coming Grave.
 The Skies, the deeps are heard to roar,
 The Rock stands *settled* as before.

In illustrating this instructive Passage of sacred Writ, in order to accommodate it to general utility, I shall consider *the nature of pious Resignation* to the Will of GOD in his afflictive dispensations towards us, as represented in what *Job did* upon the present occasion—then take notice of *a peculiar privilege of GOD's people in a suffering state*, as exhibited to us in what *Job said*—and lastly, speak a little upon *the great excellency of patient submission to the Will of GOD*, pointed out to us in *the Testimony that is left upon record* concerning what *Job did and said* in these distressing Circumstances. And may the Spirit of GOD enable us to improve by each particular, as it passes under our serious Meditation.

First then, with regard to what *Job did* upon the present remarkable incidents in the history of his life.

One cannot but observe in reading the sacred Scriptures that, every part of them gives us reason to think, the greatest favourites of heaven are often the subjects of the severest afflictions. It certainly is so in all the accounts we have of them in the Bible; in which there are frequent intimations that, whom the LORD loveth with a peculiar and special love, with a love of complacence as well as of benevolence, he chasteneth; and scourgeth every child whom he receiveth; more or less; some in one way, and some in another.

Thus, in the instances immediately before us, had not the LORD himself said of his servant *Job* that there was none like him in all the earth for piety and uprightness; for working righteousness, and speaking the truth from his heart? And yet, may we not add also, that there was none like him in all the earth for affliction and distress? Might he not have appealed, to all who beheld him, in the pathetic strain of the weeping Prophet, and have said, "Is it nothing to you,
" all

And with its side repells the wave
 Whose hollow seems a coming Grave.
 The Skies, the deeps are heard to roar,
 The Rock stands *settled* as before.

In illustrating this instructive Passage of sacred Writ, in order to accommodate it to general utility, I shall consider *the nature of pious Resignation to the Will of God* in his afflictive dispensations towards us, as represented in what *Job did* upon the present occasion—then take notice of *a peculiar privilege of God's people in a suffering state*, as exhibited to us in what *Job said*—and lastly, speak a little upon *the great excellency of patient submission to the Will of God*, pointed out to us in *the Testimony that is left upon record concerning what Job did and said* in these distressing Circumstances. And may the Spirit of God enable us to improve by each particular, as it passes under our serious Meditation.

First then, with regard to what *Job did* upon the present remarkable incidents in the history of his life.

One cannot but observe in reading the sacred Scriptures that, every part of them gives us reason to think, the greatest favourites of heaven are often the subjects of the severest afflictions. It certainly is so in all the accounts we have of them in the Bible; in which there are frequent intimations that, whom the LORD loveth with a peculiar and special love, with a love of complacency as well as of benevolence, he chasteneth; and scourgeth every child whom he receiveth; more or less; some in one way, and some in another.

Thus, in the instances immediately before us, had not the LORD himself said of his servant *Job* that there was none like him in all the earth for piety and uprightness; for working righteousness, and speaking the truth from his heart? And yet, may we not add also, that there was none like him in all the earth for affliction and distress? Might he not have appealed, to all who beheld him, in the pathetic strain of the weeping Prophet, and have said, “Is it nothing to you,
“ all

“ all ye that pass by ? Behold, and see if
 “ ever there were any sorrow like unto my
 “ sorrow. Behold in me a striking Type
 “ of Him, who is to be a *Man of sorrows*
 “ and acquainted with grief.”

These things are written for our Learning, that we through patience and comfort of the Scriptures might have hope ; and they are designed to teach us not only that affliction is the common Lot of all men, but that *Adversity* may be a greater token of the divine favour and love than *Prosperity* itself. The wicked come into no misfortune like other folk ; but many are the troubles of the righteous : as we see in the history of this eminent Saint. But, surrounded as he was with the most trying dispensations of God's providence, it is said,

“ Then *Job* arose”—that is, he did not sink under his afflictions, so as to forget himself ; so as to beat his breast and tear his hair, like a person who was frantic, and desperate ; as people are taught to do in our

scenical

Scenical Representations upon the Stage * :

he did not fall down backward, as *Eli* did, when he heard of the death of his wicked sons; nor did his heart die within him, as *Nabal's* did, at the report of some sorrowful news: but, methinks, I see the eastern Prince and pious Sage, rising from his seat with all the dignity of true Religion and heavenly Composure of mind; for he arose from his Couch, where he was sitting in a thoughtful posture,

“ And rent his Mantle”—Rending of garments is a thing often mentioned in sacred Writ: and it was generally used as an outward sign of great distress, or of indignation. It is very natural to suppose here, that the Robe, which *Job* had on, was rich and noble; such as became a great man of the East, but not in his present unhappy Circumstances; he therefore rent it, as expressive of his Sorrow—and possibly, indeed very likely, of

* This is one among the numberless moral Evils attending public Exhibitions of this sort. But let every true Patriot, every sincere Friend to Religion and Mankind, consult what *Collier*, *Witherspoon*, and *Law* have written upon this subject.

of *his Repentance*, under a feeling sense of sin, which had brought death into the world and all our woe—and perhaps, of *his Indignation* at Satan; who, no doubt, embraced this opportunity of tempting him to charge God foolishly. Thus we may easily conceive that he rent his mantle to testify the greatness of his Sorrow, the depth of his Humiliation, as a sinful Creature, and his horror at the blasphemies of the Adversary of his Soul; who goeth about as a roaring Lion seeking whom he may devour.

“ And he shaved his Head”—Which was another expression of uncommon distress; and very usual in those times. Thus the LORD complains by his prophet *Isaiab* that, when he called the inhabitants of *Judab* to weeping, and to mourning, and to *baldness*, and to girding with sackcloth; behold, joy and gladness, eating flesh and drinking wine: “ Let us eat and drink, said they, for to-morrow we die.” Therefore, thus said the LORD to the same people, “ *Cut off thine hair, O Jerusalem*, and cast it away, and “ take up a lamentation on high places; for
“ the

“ the LORD hath rejected and forsaken the generation of his wrath.”—So that *Job* shaved his head, not in imitation of the heathenish Idolaters upon whose borders he dwelt, but as an evidence of his internal mourning and lamentation.

“ And he fell down upon the Ground”—bowing lowly and prostrate before the Majesty of heaven with entire submission to the divine Will ; as if he had said, with another great Saint, “ It is the LORD, let him do what seemeth him best : ” “ The Cup which my Father hath given me, bitter as it is, shall I not drink it ? ” “ Not my Will, but thine be done.” He bowed his head,

“ And worshipped”—not in appearance only, but in heart : for, as a perfect man and upright, one who feared God, he must have known, that, G O D is a Spirit, and seeketh such to worship him as worship him in spirit and in truth ; that the LORD searcheth all hearts, and trieth the reins of the children of men, and desireth truth in the inward parts ; and that, where this is wanting,

ing, our bowing and worshipping before him will be for ever in vain.

Here then we see, in a very striking and exemplary point of view, what is the true nature of one of the greatest excellencies of the Christian character, namely, pious Resignation to the Will of God in affliction. It does not consist in the stupid Insensibility of the hard-hearted; nor in the monkish Apathy of the Stoic; for there is neither Virtue nor Grace in bearing what we do not feel; and no chastening is for the present joyous, but grievous. Our blessed Saviour himself tells us that his Soul was exceeding sorrowful; to such a degree that he sweat, as it were, great drops of blood: and yet, he was a perfect Character, absolutely without the least stain or spot of sin. People therefore may suffer very much under their afflictions, and feel them very deeply, and be resigned to the Will of God in them at the same time.

Neither is an earnest desire to have our afflictions removed, inconsistent with the nature of holy submission, if it pleased the LORD.

One

One of the petitions, which the greatest Pattern of resignation offered up with strong cries and tears to his Father, was this, “O my Father, if it be possible, let this cup pass from me, that I may not drink it; nevertheless, he immediately added, Not as I will, but as thou wilt.”

We may weep and mourn, and betray our inward distress, by our outward Emotions and Conduct, and be unfeignedly submissive to the Will of God. External agitations are, in some cases, the almost unavoidable effect of strong natural affections; and, to be without natural affection, is to be a Brute, and not a Christian, nor a Man. Insensibility, so far from being the Ornament, is the Disgrace of human Nature.

That therefore may be called true Submission and pious Resignation to the Will of God, under his afflictive dispensations, which, though it may be accompanied with a deep sense of our exceeding distress—with an earnest desire to have it alleviated or removed—and with strong expressions of grief—

grief—is ever attended with a spiritual frame of heart; which leads us to look up to the *first Cause* of them; to apply to him, and not to Amusements and Dissipation, as our refuge in time of trouble; to cast our burden upon the LORD; to depend upon him for grace and strength to help us; to confess that our Afflictions are *much less* than our Iniquities deserve, and to beg of GOD to bring us out of every furnace more and more purified for his service and glory.

This is the Spirit of pious Resignation: and this is what, I humbly apprehend, *Job* meant by what he did, when he arose, and rent his Mantle, and bowed and worshipped: these were the outward and visible signs of that inward and spiritual Grace.

But we are to take notice, in the second place, of a peculiar Privilege of GOD's people under his afflicting hand; and which is exhibited to us in what *Job* said. And, whatever he said, we may be satisfied he spake in simplicity and godly sincerity: it was out of the abundance of his heart: more

was felt, in all probability, than was exprest. And yet, how much did he say ! Had he been silent in the presence of the Messengers of this sorrowful news, had he said nothing, his conduct might have been construed into fullness and despair. But, how much greater than ever does this man of God appear, when we see his Faith piercing through this dark, black cloud of distress, and pointing to the Finger of that God, who had brought it upon him ; by saying, “ Naked came I
 “ out of my mother’s womb, and naked
 “ shall I return thither ; the LORD gave,
 “ and the LORD hath taken away ; blessed
 “ be the name of the LORD.”

Hither then, ye pedantic, empty admirers of a suffering *Cato*, *Socrates*, or *Seneca*, and see if ever there were philosophy like this ! What Patience ! What Wisdom ! What Divinity is here ! Why then neglect the sacred Page, and fly to volumes of unenlightened Ignorance ? Behold the more exalting and ennobling powers of divine Grace in this afflicted Saint and Servant of the LORD.

B

Now

Now see the *Man immortal*: him, I mean;
 Who lives as such; whose heart, full-bent on heav'n,
 Leans all that way, his bias to the stars.
 The *world's* dark shades, in contrast set shall raise
 His lustre more; tho' bright without a foil:
 Observe his awful portrait, and admire;
 Nor stop at wonder; imitate, and live.

Instead of recounting the great Losses he
 had sustained in being deprived, *at once, not*
gradually, of almost every thing near, dear
 and valuable in this world, he adverts to his
 Origin; to his original weakness, corruption,
 and demerit; as a fallen Creature, depraved
 by Nature, and defiled by Sin: a creature of
 yesterday, that, a little while ago, had no
 existence but in the decree of GOD; and
 whom, it was in the sovereign will and plea-
 sure of the most High to create, or not; that
 had no right to being, or to well-being; to
 natural life or to any of its blessings and com-
 forts. I came into this world, a poor, for-
 lorn, helpless, destitute Creature; and such
 I shall leave it: for we brought nothing into
 the world, and it is certain we can carry
 nothing out of it. They that trust in their
 wealth,

wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem himself, nor give to GOD a ransom for another, that he should still live for ever, and not see corruption. Their inward thought may be, for

“ All men think all men mortal but themselves”—

that their houses shall continue for ever, and they call their lands after their own names ; nevertheless, their beauty and grandeur shall consume in the grave, and they shall leave their riches for others. Naked came they out of their mother's womb, and naked shall they return to the earth, from whence they came, again. “ Dust thou art, and unto dust shalt thou return.”

“ The LORD gave, and the LORD hath taken away.” Which is, as if he had said, in different words—“ It is true, I once had Oxen, and Sheep, and Camels in abundance ; I was once the richest man in the East ; I once had seven Sons, who were the delight of my eyes, and in all the bloom and vigour of youth : but now, my Cattle

“ are no more ; I am become the poorest of
 “ men ; and O, my Children, my Children
 “ are snatched from my bosom at a stroke :
 “ but what, shall I repine ? shall I murmur ?
 “ shall I reprove the conduct of the most
 “ High ? shall I sin against the LORD, and
 “ charge God foolishly ? God forbid ! For
 “ they were not mine, but only lent me for
 “ a season : they belonged to the great, the
 “ sole Proprietor of heaven and earth ; for
 “ all that is in heaven and in earth is his ;
 “ thine, O LORD, is the Power, the Glory,
 “ and the Majesty ; both riches and honour
 “ come of thee. Every good gift and every
 “ perfect gift is from above, and cometh
 “ down from the Father of lights : the
 “ LORD gave, and the LORD hath taken
 “ away ; his they were, and he gave them to
 “ me ; I had nothing but what I received
 “ from him ; I knew that they were not to
 “ abide with me for ever ; and now he hath
 “ taken them away : and hath he not an
 “ undoubted right to do what he will with
 “ his own ?”

“ Blessed be the name of the LORD. I
 “ submit to the awful and bitter Event, as

“ and

“ an act of the particular Providence of God:
 “ the *Sabeans* could not have destroyed my
 “ Oxen—nor could the Fire have burnt up
 “ my Sheep—the *Chaldeans* could not have
 “ fallen upon my Camels—nor could my
 “ Sons and Servants have perished by such
 “ uncommon Calamities, but by the per-
 “ mission or appointment of that never-fail-
 “ ing Providence which ordereth all things
 “ in heaven and in earth. These things
 “ did not happen by Chance. “ Shall there
 “ be evil in the city, and the LORD hath
 “ not done it?” I therefore submit with
 “ *patience*, and with *praise*: blessed be the
 “ name of the LORD; for I know that the
 “ LORD is great, and that he doeth, as he
 “ will, in the armies of heaven and among
 “ the children of men: and, though his
 “ way is in the Sea, and his paths in the
 “ great waters—though his judgments are
 “ unsearchable, and his ways past finding
 “ out—yet, the LORD is righteous in all his
 “ ways, and holy in all his works.”

“ Blessed be the Name of the LORD: for
 “ I have no Cause to complain, but abun-
 “ dant

“ dant reason, amidst all mine afflictions and
 “ sorrows, to be thankful still. How ought
 “ I to praise him for the mercies that are
 “ continued to me ; of the least of which I
 “ am most unworthy ! How am I bound
 “ to bless him for my Health of body, for
 “ a composed Mind, and for an heart re-
 “ signed to his holy Will and Pleasure ; and,
 “ more than all, that he hath in store for
 “ me such felicities, as no *Chaldeans* nor
 “ *Sabeans*, as neither Men nor Devils can
 “ destroy : for I know to my great and
 “ endless comfort, that come what may
 “ in this present world, *I know that my*
 “ *REDEEMER liveth*. Blessed therefore,
 “ and for ever blessed be the Name of the
 “ L O R D.”

Thus spake *Job* : and we are not to con-
 sider what he said, at this particular Crisis,
 merely in the light of a very serious obser-
 vation, but as an interpretation of the true
 state of his Mind ; as evidential of a most
 excellent frame of Heart, under his present
 great afflictions : and it is recorded in sacred
 Writ to teach us what is our *Duty*, as *Crea-*

tures ;

tures ; and what is our *Privilege*, as *Christians*, if indeed we be partakers of the saving grace of G O D.

Our duty, as rational Creatures, is to remember at all times, and in all places, that every Comfort, Mercy, and Blessing of this Life, whether, food, raiment, health, or riches ; every near, dear, and tender Relation and Friend, every temporal or spiritual good, which we enjoy during our stay in this world, from the cradle to the grave, is the undeserved gift of G O D ; not to be abused, not to be perverted to vile and sinful purposes, but to be received with gratitude, thanksgiving, and love ; and to be sanctified by the word of G O D and prayer.

Beware therefore, lest that come upon you which is written, “ Behold, I will curse your
“ blessings.” “ For the earth which drink-
“ eth in the rain that cometh oft upon it,
“ and bringeth forth herbs meet for them
“ by whom it is dressed, receiveth blessing
“ from G O D ; but that, which beareth thorns
“ and briers, is rejected, and is nigh unto

“ cursing ; whose end is to be burned.”
 “ Hear, O heavens, and give ear, O earth,
 “ for the LORD hath spoken,” what ? what
 ought to fill every one of us with shame and
 confusion—“ I have nourished and brought
 “ up children, and they have rebelled against
 “ me.”

But if, through the riches of divine Grace,
 we are *Christians*, and Christians by *character*,
 as well as by *name*, it is not only our *duty* to
justify the LORD in all his afflictive dispensa-
 tions towards us, but it is our *privilege* even
 to *praise* him for them ; and to count them
 among the number of those *good things*,
 which he hath promised to bestow upon us :
 for he hath assured us that *all* things shall
 work together for good to them that love
 him. So that we may bless him for our af-
 flictions ; we may say with an eminent Saint
 and Servant of the LORD, *Sickness is no Af-*
fection ; Pain no Curse ; Death itself no Dissol-
ution * : and, if we can bless the LORD for
 our Afflictions, we may be certain they will
 prove

* See Memoirs of the Reverend *Augustus Toplady*.

prove unspeakable blessings to us. And this was what *Job* intended, by what he *said*.

But thirdly, what a Testimony is left us, in the close of this passage, by the holy Ghost himself concerning the great Excellency of patient Resignation under the afflictive hand of God, when we are told that, “In all this *Job* sinned not, nor charged God foolishly.”

“In all this” — that is, under all this weight of Woe; in all that he did and said upon this occasion; in rising up from his seat upon receiving the painful news, in rending his mantle, in shaving his head, in falling upon the ground, &c. we are assured that nothing was done in an improper spirit; in a temper or disposition unbecoming the Character of a great saint and man of God.

This is undoubtedly the true meaning of this clause; and not, as some have taken occasion from hence to prove, that *Job* was either totally free from all sin, or that there was no pollution cleaving to his holiest duties:

ties : these are the dreams and conceits of Visionaries and Enthusiasts : for there is not a just man upon earth that doeth good and sinneth not : “ if we say that we have no sin “ we deceive ourselves, and the truth is not “ in us : ” and, as for *Job*, though we see, in this instance, what the mighty power of divine Grace *can* do, when it is operating effectually upon the heart ; yet, to shew us that he was by no means in a state of sinless perfection, we find him, after this, opening his mouth in a very different stile, and saying, “ Let the day perish wherein I was “ born, and the night in which it was said, “ There is a man-child conceived : ” and, in his most advanced state, as to spiritual things, we hear him saying, “ Behold, I am “ vile, I abhor myself, and repent in dust “ and ashes ”—no doubt, for his great imperfections.

The intention of the holy Spirit therefore in this declaration and testimony concerning *Job* upon the present Occasion, seems to be plainly this ; to assert the great excellency of pious Submission to the Will of God in

a suffering state; by letting us know, that, in all the behaviour and deportment of this Servant of the LORD, he acted, not only like a Man, and like a wise Man, or a Philosopher, but like an holy man, a man of GOD: that it was not his natural fortitude and courage, nor the strength of reason and argument that supported him in this distressing period, but the superior power of *Faith in God*, the nobler principle of *divine Grace*.

To these it was owing that he did not blaspheme or reproach the conduct of the most High—that he did not utter a repining word, entertain a hard thought, nor discover a fretful and impatient Spirit under his heavy Rod—that he neither arraigned the Justice, nor indicted the Goodness of GOD: but on the contrary, acknowledged his own unworthiness, and the divine Sovereignty; confessed his obligations to his great Benefactor, and his indisputable Right to do what he would with his own; the LORD gave, and the LORD hath taken away. In all this *Job* sinned not, nor charged GOD foolishly, by censuring his Justice, Wisdom, or Goodness;

ness; but acquiesced in his Will, and submitted with patience to his righteous, but sharp, proceedings against him.

And can we suppose that this is left upon record in the Bible merely for our perusal, and as a religious Entertainment? Past all dispute it is written for our practical use and improvement. It says to every one of us, as to so many Sons and Daughters of affliction, "Go, and do thou likewise"—"In your patience possess ye your Souls." You have heard of the patience of *Job*; take him for an example of suffering and affliction, and be ye also patient.

And to this end, let me beseech you never to lose sight of the following weighty Considerations—that the LORD doth not willingly grieve nor afflict the children of men; it is for their profit, to wean them from this present evil world, and to raise their affections to things above—that how hard soever the affliction be, it is designed for our good—that Sorrow is better than Joy, and that it is better for us, *upon the whole*, to go to
the

the house of mourning than to the house of feasting—that afflictions are as useful to our spiritual and immortal part, as the Furnace to the gold; as Physic to the body; as the pruning Knife to the tree—that they are sent to humble us, and to prove us, to shew us what is in our hearts, and to do us good at the latter end; and, however painful in their operation, yet in their issue they are said to yield the peaceable fruits of righteousness to those who are exercised thereby.

Remember again, that they are always dealt out in number, weight, and measure: “hitherto shalt thou go, and no farther,” is the command of the most High to every raging Wave of distress—that we could not do with any less than we have, and that we shall not have one more than we shall be enabled to bear—and that, when the End in view is answered, they shall be removed: so that we should be more anxious to have our afflictions sanctified, than taken away.

Beware therefore of that great and most unbecoming Evil of Impatience, Murmuring,

ing, and Discontent in whatsoever state you are, and however afflicted you may be. It is sinning against the LORD: it is charging GOD foolishly: it is reflecting upon the Wisdom and Goodness of his Providence: and it is a certain sign of the Pride, Ignorance, and Ingratitude of our hearts; for it is of the LORD's mercies that we are not consumed; why then should a *living* man complain, a man for the punishment of his sins!

Let us then, every one of us, bow our knees to the God and Father of our Lord JESUS CHRIST, and intreat him to give us his special Grace, that we may henceforth learn to live and die in the pious, humble, patient and thankful spirit of this great Saint that, whenever we shall be called to leave this world of Sin and Suffering, we may stand with *Noah, Daniel, and Job*, and with all the Saints and Servants of the LORD before the Throne of God and the Lamb for ever and ever.

12 MR 58

F I N I S.

BOOKS published and sold for the Benefit of the
LOCK HOSPITAL.

REverend Mr MADAN's Sermon at opening the *Lock Chapel*, price 6d.

Reverend Mr MADAN's Sermon preached at the Parish Church of St George, Hanover-Square, price 6d.

Reverend Mr MADAN's Sermon on Justification, price 2d.

Bishop ANDREW's Sermon on Justification, with a preface by the Rev. Mr MADAN, price 3d.

The tempestuous Soul calmed by JESUS CHRIST, price 6d.

Mr MADAN's Hymns, bound, price 2s.
Also may be had the Music compleat, price 1l. 1s. or in separate numbers.



BOOKS

BOOKS Published by the AUTHOR

THE Portraiture of the Christian Penitent

Attempted in a Course of Sermons upon the
Fifty first Psalm.

In two Volumes, 8vo.

Price Six Shillings sewed.

National prosperity and national religion inseparably connected: A Sermon preached on *Friday, December 13, 1776*, being the day appointed for a general Fast. Price 6d.

The death of the Righteous, a public Loss delivered in a Sermon upon *Isaiab lvii. 1.* Price 1s.

12 MR 58

The justice of God in the damnation of Sinners, illustrated in a Sermon upon *Romans iii. 19.* By JONATHAN EDWARDS A. M. Revised and corrected by C. D. COETLOGON, A. M. Price 6d.

The divine Message, Price 1s.

Youth's Monitor, Price 6d.

Pious Memoirs, Price 2d.



